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Annex "A," Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

369 Estonia has always been a predominantly agricultural country, although since the Awakening in the 1860's there has been a constant flow of people into the cities. In 1939, 55 per cent of the Estonian population made a living in agriculture and 24 per cent in industry. Urbanization has changed the society a great deal, but at the end of Estonian independence the ratio of rural to urban population was still 67 to 33. More rapid urbanization took place during the independence period, especially during the first half of it when the country had recovered economically and many small industries and trade opportunities were developing in the cities. Many people found employment in the greatly

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369 enlarged school system or in municipal, government and other offices. The majority of students who graduated from high schools tended to remain in the cities. Although Estonia had relatively few larger industries (see Subparagraph 3b, Economic Background), there were numerous fairly prosperous small industries where employment was to be found.

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166 Estonian society over the past hundred years could be characterized as an extremely dynamic one. After the final liberation from slavery[1] and attachment to the soil there rapidly developed an independent farmer class, and the surplus rural people sought occupation in the growing cities where industrialization took place in the [428] last quarter of the nineteenth century. As farms were usually inherited by the eldest son, the other farm children were sent to city schools

[1] [See cat. 116, pp. 23-26 -2- -- Analyst]

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166 to learn some craft or trade. This constant migration and change of social status, adjustment to a new way of life and to the new social, political, and cultural ideas moving from West and East to the Baltic coast, all have helped to create a perpetually changing life for the Estonian people. This has been especially true of the urban areas. More stability could be traced in rural communities until the Communist Occupation, although the land reform at the beginning of independence changed the pattern
186 of rural living considerably. However, despite these rapid changes,[1] the Estonian people had then and have always had a high sense of unity and loyalty to country. This could be illustrated by numerous examples from history, as well as by more recent events: the numerous large-scale revolts against suppression; the

1[See cat. 116, pp. 2-3 -- final]

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87 | 212 founding of the Estonian National Museum and the Estonian Literary Society are examples of the Estonians' hard struggle for education.

[369] Earlier, the better educated people concentrated in the cities, but in the second half of the independence period there were already many farmers with secondary and higher educations.

186 [517] Country life itself was made more attractive by the cultural activities conducted through the Educational League and other societies. Cultural and economic endeavors have always been interrelated with the constructive and positive nationalism characteristic of the Estonian people. Although in later years and during independence patriotism was not expressed in such glowing words as during the Awakening, nevertheless it was the stimulus of many idealistic enterprises and of all the cultural and economic progress made during these 5 years.-

162 Tartumaa.....181, 296

Valgamaa..... 39, 278

Viljandimaa..... 74, 993

Virumaa.....146, 318

Võrumaa..... 83, 145

161 The mean density of the population of the Republic of Estonia was 25.3 persons per square kilometer. The average density in rural areas was 15.3 persons per square kilometer, being highest in Setumaa (36.1) and lowest in Pärnumaa (12.1).

• 369 166 After the liberation from slavery of the Estonian peasants in the 1860's, Estonian towns started to grow as a result of the migration of landless people into the towns. This movement was intensified toward the end of the century when the growth of industries in larger cities

[see cat. 116, pp. 23-26--Analyst]

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created a strong demand for workers. By this time Estonia had already progressed from a feudalistic country to a capitalistic one. Dr. E. Kant has traced the population in rural Estonia during the period 1922-34 and has noticed that internal migration within Estonia has been far from uniform; the highland regions, for example, were depopulated far more rapidly

[563] than the lower areas. One exception, however, to this trend was the southeastern corner of Estonia (Petserimaa) with its high percentage of Russians. Here the density of the rural population was steadily increasing. Although one cannot speak of any real overpopulation in Estonia, the density in the highlands has always been greater, and it is natural that these areas have given their surplus population to the cities.

In spite of all this urbanization, Estonia was

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Annex "A," Subparagraph 1g,

Sociological Background

FAMILY

000 [815] Sociology was not taught at Tartu University as an independent discipline, so there were few sociological studies made in independent Estonia. Since statistics are lacking, the following will be an impressionistic, general description of the family and its role during Estonian independence with some parallels from Communist-occupied Estonia.

369 592 The extended family is not often found in modern Estonia. The single or nuclear family has been prevalent in urban communities, whereas in rural families one could oftener find cases where three generations lived together. Setumaa was a place of large joint families.

593 The duty of grown children was to care for their aged parents.

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Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

574 369 The few old customs left in modern Estonia are better preserved in rural communities than in the westernized cities. The gatherings on festive or special occasions have long been celebrated more extensively in rural areas. Although these were for the most part family celebrations, many relatives, friends and neighbors participated, thus contributing to the feeling of closeness among the local people. Under the Communist regime most of these gatherings have been neglected, for hardly anyone can now afford them.

846 431 At the birth of a child, the womenfolk of the neighborhood visit the young mother with presents and food. Baptism is usually a big feast

Baptism is usually a big feast
851 celebrated at home some weeks after the birth
795 of the child, with relatives and friends attending. The next big celebration in a young person's life is his confirmation day, a time of presents
585 and gay parties. Weddings used to be the biggest
• 369 of all celebrations, which in the country often lasted for several days, sometimes even as long as a week. Weddings in urban communities
764 are usually one-day affairs. Funerals were also a time for large gatherings, but the time was spent mainly in quiet conversation.

527 One of the nationally celebrated holidays is St. John Day's Eve (jaani-laupäev), June 23rd, famed in all northern countries as the midsummer (equinox) holiday. The romantic traditions of this night are still kept alive in the countryside and many townspeople go out to celebrate it. Barrels stuffed with lumber and tar are placed

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292 silver chains and brooches, is worn with the costumes, and frequently a hand-made colored belt completes the costume. The national costumes worn by present-day Estonian women are slightly modernized in style, compared to the genuine ones, but the fabrics are still hand-woven wool and white linen.

362 Housing improved remarkably during independ-
369 ence, when the land reform movement gave a great boost to the rural areas. The new smallholders thus created built new buildings for their farms which provided 33 per cent more new dwellings for the country people. In the cities the number of houses increased between two censuses (1922-34) 28 per cent, and the number of apartments 29 per cent. At the end of 1938 the increase in apartments was estimated at

362 about 36 per cent over the 1922 figure. In 1922
• 369
342 the cities averaged 1.6 inhabitants per room; in 1934 the average was 1.2--an improvement of about 25 per cent. At the same time, in rural Estonia, there were 1.6 inhabitants per room, except in Petserimaa, where the population increased more rapidly than in other counties of Estonia and which therefore average 3.5 inhabitants per room.

361 The comfort and sanitary condition of the
342 houses improved also. Blocks of modern houses were built in Tallinn and Tartu. A suburb of Tallinn, Nõmme, was developed into a nice garden-town, with an abundance of pine trees around the houses, and modern elevated trains furnished quick transportation (10-20 minutes) to the captial city. Two new suburban districts were built in Tartu, Tamme and Tähtvere.

162 4. In Leningrad okrug (the Kapsha rayon) 2,202

Total 32,706

In the literature it is customary to divide the Vepsians into three groups on the basis of linguistic and geographical differences. The size of these groups in the 1930's was estimated as follows:

1. The North or Onega Vepsians in Sheltozero rayon..... ca. 10,000

2. The Middle Vepsians--south of the Svir River as far as the Korvoil village..... ca. 14,000

3. The South Vepsians--south of the Korvoil village..... ca. 10,000

Total ca. 34,000

The fourth group is formed by the so-called Isaijeva Vepsians who lived in Isaijevo volost to the east of the White Lake; their number in 1873 was 295. They were probably completely russified at the beginning of this century.

In this report this last division -- North, Middle, South and Isaijeva Vepsians--will be used.

166 369 Changes in the composition of the population. The Vepsians are a typical rural population, and until recently they almost never lived in cities. Since 1930, however, considerable changes have taken place in their distribution. The collectivization of the

166 economy caused flights to Finland (especially among the North Vepsians) and a rush to the towns. The demand for manpower in governmental, municipal and industrial fields also increased the number of the Vepsian-speaking population in the towns. Deportations and mass-arrests, which started concurrently with forced collectivization, caused further changes in the distribution of the population. And finally we should not forget the role of the second World War, due to which a considerable number of Vepsians moved in two directions--either to the east to the Russians or to the west to the Finns. Flight to Finland was especially easy in North Vepse, which was for some time occupied by Finland. After the end of the war in 1944, Finland was obliged to return the refugees to the Soviet Union. At least a part of them, however, escaped to Sweden and could thus not be compelled to return.

161 Population trends. The first numerical data for the Vepsians were published by Köppen in 1848, according to which there were 15,617 Vepsians, of them 8,550 in Olonets government and 7,067 in Novgorod government. The official Russian publication of 1873 gave the number of the Vepsians as 26,172. According to the census of 1897, the Karelians' number was 25,559, of whom there were in Olonets government 16,147, in Novogrod government 9,157, and elsewhere 255. In the last figures